Ancora sul *mikron kerma siceliota*

Further on the *Mikron Kerma Siceliota*[*]

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1999

(Plates VIII–IX)

1 Greek coins "bucate"

There are not many coins that present one, sometimes two holes, found in public and private collections, unless they are extremely rare, due to the widespread belief that they have thus lost numismatic value.

I believe it appropriate to present some indications of the phenomenon, which deserves examination for the Sicilian area. For a moment I had thought that the hole was intended to be able to hang the coin with a loop or a small chain, within which were kept other numerous examples of the same issue, or rather to hang the coin around the neck of the deceased, in the manner of the "obolo di Caronte". The exhaustive study recently presented[1] and in particular that of A. Tusa Cutroni[2], has not offered adequate documentation.

Ancient Greek and Roman man, participating in a stratified culture, in which a "primitive foundation" still operated, would have chosen to "pierce", where able to hang it around his neck while alive or around the neck of the deceased, a specimen of coin in circulation or already out of circulation, only if on the D/ or on the R/ of the same appeared an "ominous" figuration, of religious and beneficial significance. It thus became an "amulet" or a type of "protective medallion"[3].

The phenomenon has been recently illustrated in a clear manner by Rosella Pera[4] and at the same time by Marta Campo[5], who has presented "bucate" coins collected in tombs at Emporion,

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[1]G. Manganaro, *Caronte. Un obolo per l'al di là*, in PP, 51, 1995, p. 161 ss. Meanwhile the volume *Trouvailles monétaires de tombes*, in *Études de Numismatique et d'Histoire Monétaire*, 2. *Actes 11^e Coll. int. du Groupe suisse..., Neuchâtel, 3-4 mars 1995*, Neuchâtel, 1999, ed. par O.F. Dubuis, Suz. Frey-Kupper et G. Perret, con contributi pertinenti di G. Thüry, Cl. Perassi e E. Arslan.

[2]A. Tusa Cutroni, *La Sicilia*, in PP, 51, 1995, p. 189-216.

[3]Cf. K. Mannino, *Le monete in terracotta*, in RIN, 95, 1993, p. 218, n. 61 (among the varied bibliography reference is made to NSc, s. 5, 4, 1907, p. 747). See also NSc, 1897, p. 486: at Syracuse in the necropolis of Colle Temenite in an ossuary was found a bronze Syracusan coin, of the type Head of Iside/Basileion, with two holes and therefore used as an amulet by a devotee of the Isiac cult, widely diffused also at Syracuse.

[4]R. Pera, *La moneta antica come talismano*, in RIN, 95, 1993, p. 347-361, especially p. 351 s.

[5]M. Campo, *Objetos paramonetales y monedas objeto en Emporion/Emporiae*, in RIN, 95, 1993, p. 197-200.

and by G. Alfaro Asins[6].

I myself have noted a concrete example regarding the silver litra of Henna, characterized on the D/ by the figure of Demeter standing on a cart, to the right, and on the R/ by the same Goddess in the act of making libation: a decidedly religious figuration, with the celebration of Demeter so venerated in Sicily. I can note 5 examples: besides the one illustrated in Pl. VIII, 1, of gr. 0,62, I cite a specimen in the British Museum in London[7], one in the American Numismatic Society[8], another seen in a well-known Italo-Swiss Collection and one, barring memory error, in the prestigious Coll. Cammarata at Enna.

Other specimens of silver litrai "bucate" present divine figures: thus a litra of Abakainon the Head of Zeus crowned (Pl. VIII, 2); one of Gela the taurine Head of the Gelas (Pl. VIII, 3); the Head of Aphrodite Ericina appears on a specimen of Segesta (Pl. VIII, 4), with which can be associated that of Erice with the goddess Aphrodite in prospect[9]. Again a litra of the Longanaioi, with the Head of Herakles on the D/, bucata, is found in the Museum of Syracuse[10].

Those who had pierced the aforementioned small silver coins, reducing them to "amulets", revealed themselves to be devotees respectively of Demeter, of Zeus, of Gelas, of Aphrodite Ericina and of Herakles.

The same "religious" explanation, noted for the Punic coins "bucate" collected in Spain[11], should also apply to some bronze Syracusan specimens, such as one with Head of Zeus Eleutherios with long hair on the D/ (Pl. VIII, 5) — the R/ was polished — or another with the leaping Horse, "parasemon" of the Syracusans (Pl. VIII, 6), or a third (Pl. VIII, 7) with the Corinthian pegasus (the D/ with the Head of Archias appears smoothed).

The phenomenon has also interested for example a hemidrachmon of Rhodes, with the frontal face of Helios (Coll. M. Napoli) (Pl. VIII, 8) and republican denarii, such as the specimen (Pl. VIII, 9) with Head of Neptune/Dolphin[12]. Also in these cases the coin may have been hung around the neck of a devotee of Helios and of the god of the sea.

However, one could also advance the hypothesis that a coin was pierced to hang it on some document, in the manner of a seal. This use is documented for the medieval age[13].

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[6] G. Alfaro Asins, *Uso no monetal de algunas monedas púnicas de la península ibérica*, in RIN, 95, 1993, p. 261-264.

[7] *SNG Lloyd*, 931, gr. 0,67 (cf. G.K. Jenkins, *The Coinage of Enna, Galaria*, in *Le emissioni dei centri siculi, Atti IV Conv. Centro Intern. Studi Numism., Napoli, 1973* (Suppl. 20, AIIN), Napoli, 1975, p. 83, Tav. IV a).

[8] SNG ANS, 5 Sicily III, 1322, gr. 0,38 (with two holes).

[9] For the specimen of Erice, cf. A. Tusa Cutroni in *Giornate Studi dell'area elima, Atti II*, Gibellina, 1992, Tav. LXXXVII, 1.

[10] G. Manganaro, *Dai mikrà kermata di argento al chalkokraios kassiteros in Sicilia nel V sec. a.C.*, in JNG, 34, 1984, p. 38, n. 119.

[11] Cf. G. Alfaro Asins, 1993, p. 263 s.

[12] RRC, p. 404, nr. 390/2 (L. Lucretius Trio).

[13] Cf. M. Dhénin, *Numismatique, sigillographie et diplomatique*, in RIN, 95, 1993, p. 615-620, especially p. 618-620.

2 The mikron kerma of Entella and of Segesta

On the coinage of Entella there have appeared a contribution by S. Garraffo[14], which refers to his previous work[15], and an illustrative overview by A. Campana[16], an intelligent cultivator of ancient numismatics. Garraffo has justly proposed a chronological elevation, around 400 a.C., for the silver emissions of the Kampanoi[17], which result systematically overstruck on corresponding values of Katane the drachme, of Naxos or of Rhegion the hemidrachmon. This phenomenon implies a chronological proximity, even if relative, between the coins subjected to overstriking and the new emissions.

It is very likely that the Campanian mercenaries brought to Entella, elected as their stable residence following the conquest around 404 a.C., silver coinage of the aforementioned Chalcidic cities collected as booty or received as pay. The phenomenon must be repeated, excellently studied by G. Le Rider for Crete, of the importation into the city of residence of coins circulating in the zones, in which the mercenary service had been carried out.

The Campanians, issuing their overstruck coins, have introduced a "national" typology, that is on the D/ the horse at gallop, referable to a Punic prototype[18] and on the R/ the "campano" helmet: the metrological system remained that Attic of Entella "libera". Besides, beyond the drachma — of which I present a specimen of gr. 3,36 (Pl. VIII, 10) — and the hemidrachmon — I present two specimens (Pl. VIII, 11-12), one of gr. 1,91 and one of gr. 1,25 — I have noted a hemilitron (Pl. VIII, 13-13a) of gr. 0,256, characterized on the D/ by the horse at gallop, turned to the left, surmounted by six pellets and on the R/ by the campano helmet to the left, surrounded by the ethnic in clockwise direction, with some evanescent letters, K[A]MΠ[AN]ON[19].

The specimen is certainly overstruck, but it does not seem possible to me to specify the original type: I suspect it deals with a hemilitron of Entella "libera", of the type with Head of Herakles on the D/ and on the R/ the ethnic sinistroverse ENT, surrounded by six pellets in crown[20]. This hemilitron is connected to rich series of litrai with the figure of the Nymph (Entella) standing, to the left, who holds the *phiale* in the right hand, extended over an altar, and in the left a horizontal scepter and on the R/, above the exergue, which contains a fish, appears a bull androprosopo, to the right, on which is the legend ENTEA dextroverse (Type A) or sinistroverse (Type B). I present of Type A a specimen of gr. 0,58 (with die break, which has configured itself as an arrow, on the D/) (Pl. VIII, 15) and another of gr. 0,78 (Pl. VIII, 16) (Coll. italo-svizzera); of Type B one of gr. 0,57 (Pl. VIII, 17) and two others (Coll. cited) (Pl. VIII, 18-19), respectively of gr. 0,59 and of gr. 0,47[21].

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[14] S. Garraffo, *La monetazione dei centri elimi sotto il dominio campano*, in "*Gli Elimi e l'area elima fino all'inizio della prima guerra punica*", Atti Seminario Studi, Palermo-Contessa, Entellina, 1989, p. 193-201 con Tav. I. See also Id., *La monetazione dell'età dionigiana: contromarche e riconiazioni*, in Atti Conv. CISN, Napoli 1983 (1993), p. 218 ss.

[15] Id., *Storia e monetazione di Entella nel quarto sec. a.C. Cronologia e significato delle emissioni dei Kampanoi*, in AIIN, 25, 1978, p. 23-44 con Tav. I-II.

[16] A. Campana, *Panorama Numismatico*, in Corpus Nummorum Ant. Italiae. Zecche minori - Sicilia. Entella, 1998, p. 177-202; *Kampanoi? (344-339 u.C.)*, p. 213-219.

[17] S. Garraffo, 1978, p. 37-39.

[18] *Ibidem*, p. 37 ss.

[19] S. Garraffo, 1989, p. 194, nr. A3 (A. Campana, 1998, p. 185, nr. 8).

[20] A specimen, of gr. 0,38 at Pl. VIII, 14 (cf. JNG, 34, 1984, p. 29 s., n. 69, Tav. 5, 16). Cf. also A. Salinas, *Le monete delle antiche città di Sicilia*, Palermo-Roma, 1867-1922, Tav. XXI, 26 (Head of Herakles to the left); R.R. Holloway, in *Le emissioni dei centri siculi* (1973), p. 143, Tav. XX, 7; M&M, Liste 516, 1988, 15, gr. 0,30; A. Campana, 1998, p. 181, nr. 3.

[21] A variant, with inverted die (SNG Klagenfurt, 428, gr. 0,99 = A. Campana, 1998, p. 181, nr. 2) presents on

More ancient appears the litra published by the venerable H. Cahn[22], which should be conserved in the Medagliere of Turin, of which nevertheless despite repeated requests without encounter I have not been able to have the photo: on the D/ appears a female head (the Nymph Entella) to the right, with earring and necklace, within a dotted border and on the R/ the figure of a bull androprosopo to the right, surmounted by two sinistroverse letters rather large NƎ, all within a dotted border (Pl. VIII, 20).

The prototype of the sacrificing Nymph on the D/ of the litrai above illustrated of Entella "libera" is found on the R/ of the tetradrachm of Selinunte, of the didrachm of Himera, of the tetradrachm of Segesta and of the obol of Erice[23]. For the type of the Bull of the R/, the immediate comparison is offered by the R/ of the litra of Selinunte (Pl. IX, 26), on whose D/ appears the Nymph (Eurymedo) seated on a rock in the act of nourishing a serpent, beneficial demon[24].

In conclusion, the silver emissions of the Campanians at Entella represent a continuation, on the metrological plane, of those of Entella "libera", whose hellenization had matured in the shadow of Selinunte, which had realized a cultural and economic "koinè" with Segesta, Erice and Himera, as the monetary affinities also suggest. The advent of the Campanians, when by now Selinunte and Himera had been struck down by the Carthaginians, certainly marks a moment of crisis and a serious involution for Entella: but this thanks to the aid, which it will have been able to derive from Segesta, which will have substituted Selinunte as political and economic pole, ended by absorbing the "coloni" Campanians.

Segesta indeed remained for a long time a bilingual city: its population devoted to a divinity, identified with Aphrodite, has used Attic vases to consecrate them in the temple with graffiti in Greek alphabet but in Epicoric dialect (the Elymian). At the same time however it would have celebrated in the heroion built on the tomb of the Olympic victor Kritoniate Filippo, "*il bellissimo tra i Greci del suo tempo*", killed in battle, sacrifices of expiation[25]. The same community however had become a hellenized polis thanks to armed clashes and matrimonial alliances with Selinunte and others for the intense commercial and political ties with Athens already in the first half of the 5th century a.C.[26].

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the D/ above the usual bull the entire legend, on the R/ the sacrificing Nymph to the left, who holds in the left hand a new symbol (rather than of crane I believe it deals with a grain of barley arranged vertically).

[22]H.A. Cahn, *A litra of Entella*, in NC, s. 5, 17, 1937, p. 107-111: gr. 0,72, dated "before 450, probably 460 B.C.". Ignored by all scholars: see however C. Arnold Biucchi in LIMC, III, 1, 1986, 745, s. v. *Entella*.

[23]L. Lacroix, *Monnaies et colonisation dans l'Occident grec*, Bruxelles, 1965, p. 125-127 e Tav. II, 3; V, 3 e X, 2-3.

[24]Cf. my article: *Mondo religioso greco e mondo "indigeno" in Sicilia*, in C. Antonetti (ed.), *Il Dinamismo della Colonizzazione greca*, Napoli, 1997, p. 79.

[25]Hdt. 5, 47, 2. For comparison one can cite the rites of expiation against the Elasteroi (M.H. Jameson, D.R. Jordan e R.D. Kotansky, *A Lex sacra from Selinous*, Duke University, 1993, p. 16, Col. B 10 ss.).

[26]The dating of the treaty between Athens and the Egestaioi (IG I^3, 1, 1981, 11, p. 16 ss.) in 418 a.C., on the basis of a alleged, non-verifiable by others, reading of the name of the archon Antiphon, reiterated by S. Cataldi, *Seconde Giornate Studi sull'area elima, Gibellina, 1994, Atti I*, 1997, p. 303-321, clashes against the epigraphic evidence, constituted by the use of the sigma triskeles, undoubtedly referable at least to 450 a.C. Every argumentation dissolves already at the comparison with the treaty between Athens and Halikyai (IG I^3, 1, 12), incised in the lower zone of the same stele, on which one reads the treaty with Segesta: the first is characterized by a sigma tetraskeles, as is revealed in the rescript, dated with the name of the archon Apseudes of 433/2, relative to the treaty between Athens and the Leontinoi (IG I^3, 54). The autopsy of the three epigraphic pieces by me executed in October 1998 at the Epigraphic Museum of Athens, thanks to the availability of the Director Prof. Kritzas, has increased my bewilderment for the overturning of the axes of Attic epigraphy, if one could consider an inscription, incised with sigma triskeles, "*recenziore*" with respect to the decree for Halikyai, which presents a sigma tetraskeles and which results incised after. Gratuitous seems to me the hypothesis that for the treaty of Halikyai was adopted "*un tipo di scrittura che rievoca nella forma delle lettere quello di ..... decreti ateniesi della fine degli anni Trenta*

Segesta had organized precociously its own mint, which nevertheless despite the economic potential of the citizenry was not able to construct an autonomous monetary tradition. It happens to note, in fact, in the monetary productions of Segesta a continuous stylistic and technical inconstancy, with an oscillation between barbarism and a frigid respect of canons[27]. The citizen mint did not succeed in having master engravers endowed with creativity: at most, if inspired by Syracusan models, they knew how to construct some excellent die.

Recently A. Tusa Cutroni has collected rich documentation of the Segestanian kerma, but has not proceeded to a wise organization[28]. In reality often it is arduous to distinguish, in absence of legend, products of the mint of Segesta from other similar attributable perhaps rather to Erice[29]: apart from the existence of specimens with the ethnic of Segesta and of Erice[30], which suggest a sympoliteia, it seems to me more correct to recognize to Erice rather a "religious" role, to the cultural and "touristic" exigencies of which the emissions of small kerma should respond; to Segesta an exclusive role of politico-administrative center.

However it would be advisable above all a close comparison between the emissions of mikron kerma in the name of Selinunte and of Himera and those of Segesta and of Erice, for an adequate interpretation of these last, the study of which, if conducted with intelligent curiosity, as they deserve and can arouse small products of craftsmanship, always characterized by stylistic incoherences, can reserve satisfactions. Even with the typical aspects of provincialism, the Segestanian kerma surprises for the formal and typological variety, alternating moments of fixity little expressive with others of "popular" expressionism, which involves the disintegration of every figurative form.

It is useful to take the cue from a silver litra (Pl. VIII, 21), which presents on the D/ a dog in the act of running, to the right, and on the R/ a hieratic Head of Aphrodite, to the right, girt with diadem and with hair knotted in the "Syracusan" manner, surrounded by the ethnic SECESTAIB[31], for which it is possible to find a variety of related dies: thus for example on a specimen of gr. 1,64 (Pl. VIII, 22-22a) one notes on the D/ above the dog to the right the legend ECEΣ and on the R/ enclosed within a round dotted border the head of Aphrodite with diadem and with hair gathered in "chignon" on the nape; on another (Pl. VIII, 23-23a) of gr. 1,54 the figuration reveals itself extremely barbarized (it suffices to observe the Head with the face deformed by a too long nose)[32]: yet the figurative prototype is unique, but the execution is quite diverse in a pejorative sense.

It represents a different version — but so many others exist — the specimen here illustrated (Pl. VIII, 24), of gr. 0,73, on whose D/ within a dotted border appears a hieratic Head to the

e dei primi anni della guerra archidamica" (S. Cataldi, 1997, p. 351, s. n. 129). The great damage caused by H. Mattingly does not stop (cf. E. Dawson, *The Egesta Decree IG I³ 11*, in ZPE, 112, 1996, p. 248-252; Bull. ép. 154, 1998. I appreciate the dissent of S. Cagnazzi, *Tendenze politiche ad Atene. L'espansione in Sicilia dal 458 al 415 a.C.*, Bari, 1990, p. 73 ss.

[27]In very recent research dedicated to Segesta has been attributed to an Elymian component a role in my opinion exaggerated, constructing a "koinon" and an "Elymian state", with affirmations about an autonomous creative capacity of the Segestanian mint (cf. S. De Vido, in *Seconde Giornate Studi area elima, Atti I* 1997, p. 551 ss.).

[28]A. Tusa Cutroni in *Giornate Studi area elima, Atti II*, Gibellina, 1992, p. 650 ss. For the numerous variants of die of the "parasemon" Segestanian, the "cineco" dog, see C. Marconi, *Storie di caccia in Sicilia*, in *Seconde Giornale studi area elima* 1997, p. 1071 ss.

[29]The autonomy and precedence of the coinage of Erice with respect to that of Segesta has been affirmed (D. Zodda, *Contributo alla storia della monetazione di Erice nel V sec. a.C.*, in RIN, 91, 1989, p. 3-26).

[30]Cf. A. Tusa Cutroni, 1992, p. 666, n. 14, p. 652.

[31]The specimen at Pl. VIII, 21, of gr. 0,72, in Ars Numismatica Classica, I, 1989, 86: cf. M&M, Liste 472, 1984, 23 (= Liste 494, 1986, 17, gr. 1,64).

[32]Cf. also SNG Lloyd, 1188, gr. 0,72.

right, with diadem knotted behind and the "chignon" on the nape, and on the R/ a dog standing, to the right, with the symbol of the wheel with seven spokes above the back, and the legend in clockwise direction, which begins under the muzzle of the animal, SECEΣ-TAIIB.

This is a formally composite realization: on other specimens of litra it happens to note experiments of quasi frontality, as on one of gr. 0,718 (Pl. VIII, 25), which presents on the D/ the divine Head three-quarters, turned slightly to the left, enclosed between two olive branches, and on the R/ a slender "cineco" dog, turned to the left, with a wall under the muzzle and a "gorgoneion" above the back[33]. The D/ of this Segestanian litra recalls the D/ of a tetradrachm of Gela, on which the face is turned to the right[34]: it can be dated around 425 a.C.

Generally the dies of the tetradrachms of Segesta reveal an accurate execution, almost to compete with the Syracusan models: I cite the rare emission, which presents on the D/ the figure of the hunter Aigestos to the right, nude with *pilos* hanging on the shoulders, with spears and two dogs, while watching an Ityphallical herma (the Greek legend in genitive plural ΕΓΕΣ-TAIωN) and on the R/ the head of the Nymph Aigeste to the right, with hairstyle "in the Syracusan manner", a large wheat ear behind the nape, and the Elymian legend ΣΕΓΕΣΤΑΙΑ[35].

The culmination in execution is reached by the tetradrachm with frontal Head "in the manner of Kimon", published with fine historical-artistic analysis by Leo Mildenberg[36]. Segesta at the time, as have done with minor success Motya and Panormos, has looked especially on the typological plane to the coinage of Syracuse[37], the political enemy and commercial rival, but surpassed in the competition. Only once the Segestanian mint was able to achieve the goal of an "original" imitation.

Catalog

1) 0,62 gr., C(ollezione) P(rivata)
2) 0,66 gr., C. P.
3) 0,593 gr. C. P.
4) 0,412 gr. C. P.
5) Mon(eta) Br. C. P. s(enza) p(eso)
6) Id., s. p. C. P.
7) Id., s. p. C. P.
8) AE, Rodi, M. Napoli s. p.
9) Denario C. P. s. p.
10) 3,36 gr. C. P.
11) 1,91 gr. C. P.
12) 1,25 gr. C. P.
13) 0,256 gr. C. P.
14) JNG, 34, 1984, 0,38 gr.
15) C. P. s. p.

[33]Cf. A. Tusa Cutroni, 1992, p. 655.

[34]U. Westermark, *A New Tetradrachm of Kamarina*, in Studies Martin J. Price, London, 1998, p. 374 con Tav. 78, 4-5.

[35]Cf. G.E. Rizzo, *Monete greche della Sicilia*, Roma, 1946, Tav. 62, 14 e anche ad esempio Sternberg, 34, 1998, 21.

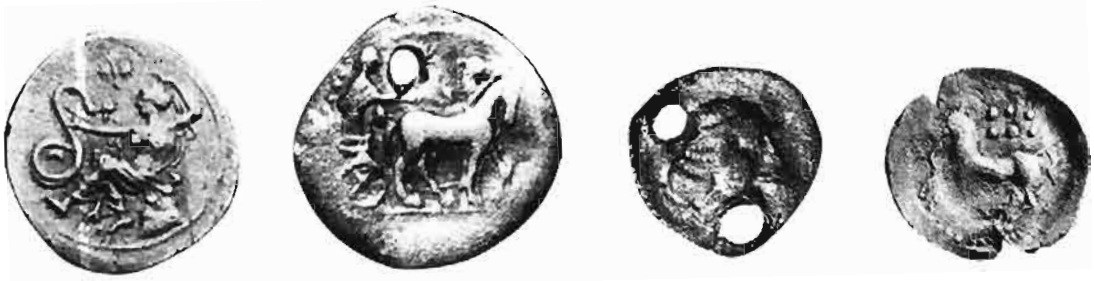
[36]L. Mildenberg, *Kimon in the Manner of Segesta*, in Actes du 8^{e} CIN, Paris-Bâle, 1976, p. 113-121 (see also Vestigia Leonis, 1998, Tav. 38).

[37]G.K. Jenkins, *Coins of Punic Sicily*, in SNR, 50, 1971, p. 27 ss. con le connesse Tavole.

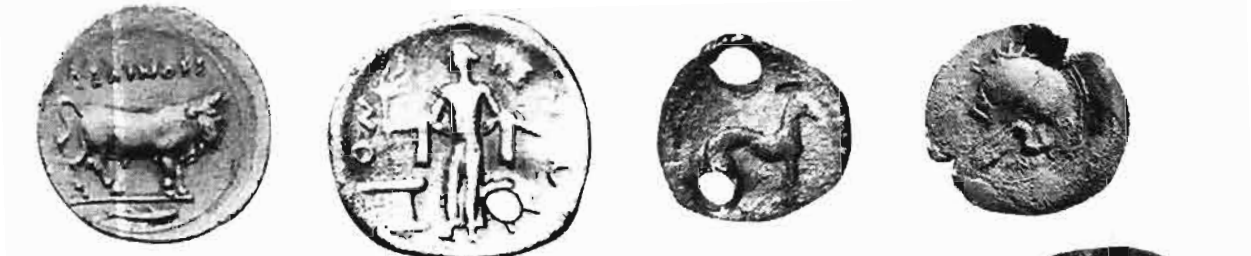


16) 0,78 gr. C. P.
17) 0,57 gr. C. P.
18) 0,59 gr. C. P.
19) 0,47 gr. C. P.
20) 0,72 gr., Medagliere Torino (da NC, s. 5, 17, 1937, p. 107, fig. 1).
21) Ars Class., I 1989, 86
22) 1,64 gr. C. P.
23) 1,54 gr. C. P.
24) 0,73 gr. C. P.
25) 0,718 gr. C. P.
26) C. P. s. p.


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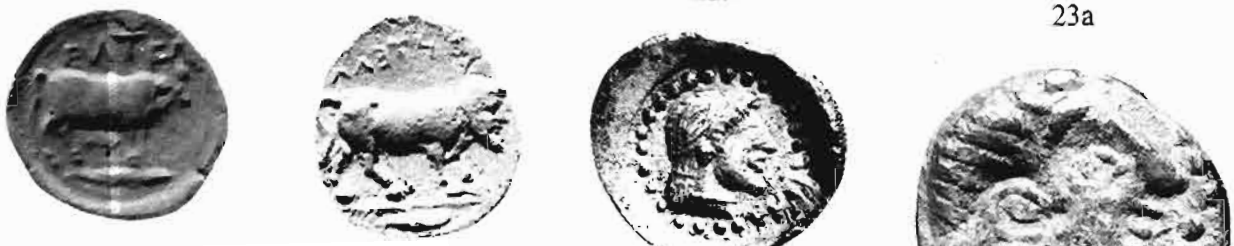


26 1a 4a 13a





15a 17a 22a 23a





24a

